

Readers' guide to

Chapter 10. INTERSECTIONAL WIVES AS POSSIBLE PARABLE RECIPIENTS

This chapter is part of my thesis

Props in the Parable Plots?

Intersectional Female Characters in Attested and Possible Parable Reception

In the thesis, I aim at supplementing contemporary parable scholarship by studying female parable characters as *intersectional characters* and putting them in the centre of the interpretational attention. I do not only study interpretations that I call *attested reception*, those that are preserved and we have access to. In Part, 2, where Chapter 10 is part, I also investigate *possible reception*. These interpretations are not recorded or preserved; rather, they are imagined, but plausible interpretations. As a heuristic tool to do so I construct possible, and until now ignored, intersectionally varied audiences from the two first centuries CE,¹ who could have seen themselves, or been seen as reflected in the intersectional terms used for the female characters, such as virgins, widows, slaves, children and in chapter 10 wives. I call these listeners *reflective recipients* who hear about *corresponding characters* in the parables.

In Chapter 10, I study two parables: The parable about the baker wife (Matt 13:33/Luke 13:20-21/Thom 96) and the parable about the wife with the drachmas (Luke 15:8-10) (Greek and Coptic texts at the end of the document). These parables are studied more times earlier: Part 1 presents them and Part 2 studies their attested reception. In the other chapters in Part 3, I study one parable.

What I would like you to give me feedback about:

- Does it make sense to study these two parables together? Now, I spend more space on the parable about the baking wife than the wife with the drachmas. I do argue why I do this, but does it work?
- Do you have suggestions for making the chapter more uniform (enhetlig)?
- In addition, all other suggestions are appreciated.

¹ These listeners heard the parables after they were written down.

Some other elements you might wonder about in this chapter:

Parable frame and narrative: The *narrative* is the parable story. However, in order not to confuse this story with the *stories* in my applied methodological model, intersectional blending, I call this the parable *narrative*. The *frame* is what surrounds the parable narrative, and what is often read or heard together with the parable narrative. There are often several *stories* or *voices* within both frames and narratives. **“Leading tune”:** is a dominant story or voices in the interpretation.

Chapter 10 in the edition you receive now is a slightly edited version of Chapter 10 in the PDH Thesis.

I have made some comments to myself in a few of the footnotes. Please ignore those.

Thank you for reading! In addition, thank you for responding and thus helping me in this hopefully final stage of the thesis.

The parable about the baker wife (Matt 13:33/Luke 13:20-21/Thom 96)

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

He told them another parable: The kingdom of the heavens is similar to sourdough starter, which a woman took and hid in three measures of flour, until all was leavened. (Matt 13:33)

Καὶ πάλιν εἶπεν· τίني ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ [ἐν]έκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

²⁰And again he said: To what shall I compare the kingdom of God?

²¹It is similar to sourdough starter, which a woman took and hid in three measures of flour, until all was leavened. (Luke 13:20-21)

π[ε]ρ[ε] εἰς χεῖρ ἡντιον μπειωτ εστνω[ν] α[γ]οιμ ε α[α]ι νογκογει ν[α]ειρ α[α]ο[π]ι ενογωτε α[α]α[α] ν[ε]ννο[β] ν[ε]νοεικ πετεγμααδε μμοα μα[ρε]γ[α]ωτμ

Jesus said: “The Kingdom of the Father is like [a] woman. She took a little sourdough starter, hid it in dough, and made it into [great] loafs [of] bread. He who has ears, let him hear! (Thom 96)

The parable about the wife with the drachmas (Luke 15:8-10):

Ἦ τις γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὔρῃ; ⁹ καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχαρήτε μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα.

¹⁰ οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι.

⁸ Or what woman, who has ten drachmas, if she loses one drachma, would not take a lamp and sweep the house and search attentively until she found it? ⁹ And when she finds (it), she calls together her

(female) friends and (female) neighbors, saying: “Rejoice together with me, for I have found the drachma that I lost.

¹⁰ The same way, I tell you, there is joy before God’s angels, over one repenting sinner.